

Our Jama`at Has To Observe Sabr Forbearance - Essential Quality Of Mu`min Our Enemies Are Showing Signs Of Exhaustion

Friday Sermon delivered by Hazrat Khalifatul Masih IV on August 4th, 1995 at the Fazl Mosque, London U.K.

After reciting *Tashabbud*, *Ta`awwuz* and *Surah Fatihah*, Huzur recited the following verses:

Their Messengers said to them, 'We are indeed only men like yourselves, but Allah bestows His favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allah. And in Allah alone should the believers put their trust.'

And why should we not put our trust in Allah when He has showed us our ways? And we will surely, bear with patience *all* the harm you do us. So in Allah let those who trust put their trust. (Ibrahim: 12-13)

Our Jalsa, A Sign Of Divine Grace And Mercy

Jalsa Salana which has recently passed, showered immense mercy

and grace upon us which was due to Allah's command, His favour and benevolence. It will keep our hearts warm and animated till the next *Jalsa*. Its verdure will sustain for full one year. Several brothers who came to see me said, "It seems that the memories of this *Jalsa* will be life long. When we came here, we never dreamed of the spiritual bliss we shall get here." This joy is shared by every nation. They include new comers as well the older ones, westerners and orientals. This impression is unanimous that this *Jalsa* came as a mark of special divine grace and mercy. This will remain a sign for coming generations as well.

The Subject Of Sabr And Jalsa Joined Together

The verses I have chosen are for this very purpose, as I have been discussing the subject of *sabr* (patience) and wanted to say something on the subject today also. But this verse has joined both of them. The subject of *Jalsa* and *sabr* have joined together. Al-

lah says, *the messengers said to their opponents, we are indeed only men like you and nothing more. But it is due to His grace that He goes on showering grace on whomsoever He likes. Why is He not showering favours on you. This is the meaning of the verse mentioned above. You as well we, are both human beings. How can we yank the favours from Allah forcibly. But see, the favours are being showered on us and you are deprived of them. You are rather, tasting quite opposite to what we are enjoying of His favours.*

And it is not for us to bring you a proof except by the command of Allah contains two meanings. One translation of the interpreters is *We don't have the strength to bring a bright sign or proof without the orders from Allah.*

Another interpretation is *when did we have the strength to present a bright sign or commanding proof before you. Whatever has transpired is due to the command of Allah as He is the One Who has the author-*

ity and He could give a bright sign or commanding proof to any one. I presume, these meanings fit in at this place. They seem proper with reference to the Holy Prophet and other prophets (peace be upon them all).

Granting of Signs

Other meaning is also correct and is a universal truth that no bright proof can be given to anyone without the command of Allah. But the meaning in *wa ma kaana lana* (and it is not for us) i.e. it has happened and was not in our power that the sign appeared but we did not bring it with our own strength. These signs are not by mere chance or accident, they are the signs that are to continue and are granted due to trust in Allah. We shall go on trusting in Him in future as well.

Therefore, these signs do not appear because of a particular person, his efforts, mental gymnastics or tricks. They are granted by Allah to those who trust Him and that is why it is said: *And in Allah alone should the believers put their trust*. Therefore, the believers should trust in Allah alone. It is said *And why should we not put our trust in Allah when He has showed us our ways*. It is He alone Who has perpetually showed us the ways of guidance. Whenever we faced a difficulty and whenever we were on horns of dilemma, He showed us the way of guidance. Therefore, why will He abandon us in future Who did not forsake us in the past and came to

our rescue. He granted us strength to make right decision in hard times. Therefore, why should we not trust such God and not believe in Him Who in future also will treat us in the same manner.

And we will surely, bear with patience all the harm you do us. This means that we will not abandon *sabr* (patience) for the harm you do to us. This shows that the subject of patience is contained in this verse. When *mu'mins* (believer) are rewarded by Allah and they trust in Him, they know that the enemy had badly persecuted them and its harmful results might have appeared. But why they did not come out? It was because we remained patient and God granted us to remain tolerant and He accepted it of us. Due to this patience, rewards were showered on us. This was the subject that was being discussed in these verses which has become explicit here.

Here it is said that now, we firmly resolve that as a result of your persecution we shall remain patient. Further it is said *So in Allah let those who trust put their trust*. The subject has reached here at its height on *tawakkal* (trust). Therefore, such are the results of *tawakkal*. One surely gets its reward when he remains patient. But a *mu'min* must put his trust in Allah all the time.

More About SABR

Now, I would like to present to you some thing more about *sabr* (patience) from *ahadith* (traditions

of the Holy prophet) and the writings of the Promised Messiah (peace be upon him).

Hazrat Suhaib bin Sinan (peace be upon him) relates that the Holy Prophet (peace be upon him) said that it is strange with *mu'min* that all his works are blessing after blessing. This grace is particular with him alone. When he gets some joy, delight or affluence, he expresses his gratefulness to Allah. His gratefulness becomes source for many more favours. But if he comes across some distress, worry or loss, he exhibits patience and this also becomes a source of favour and kindness for him and he earns *sawab* by remaining patient.

Look at this *Jalsa* from the point of view of this Hadith, and see how it fits over it. We can not amply thank God for all the favours He has showered upon us. Therefore, make preparations for the next *Jalsa* by thanking Him today and keep on singing the hymns of His praises. Be sure, whatever happened was all due to His favours and grace. Otherwise we surely had not the strength to bring about the magnificent changes of this age which has baffled our enemies. They are in extreme pain due to these favours.

From this angle, this subject is linked with pain. The more is the divine grace on us, more is the pain for the enemy. They make bigger plans to persecute us. Allah has taught us in this verse that the enemy will make its plans, but you could not escape from them

earlier also due to your own strategy. It was due to Allah that you remained immune from its evil consequences and it was He Who frustrated enemy's designs. Therefore, in future trust in Him and do not try to retaliate against him with your own designs. Have trust in Him.

The Promised Messiah also repeatedly taught the same lesson to the Jama'at. He said that if you will be grateful, you will be granted more blessings. It will go on increasing day by day. If you will remain patient on persecution, you will get *sawab* as a result of it. You will be rewarded with His favours. Here is what he says:

Sabr is something wonderful. He who remains patient and speaks not in full rage, his talk is not his speech, it is Allah Who makes him speak.

Speaking in full rage consumes reason in man. One does not remain in his senses. What to say of blessing in his speech, there is not even a little reason in his talk. The man becomes like one who is mad. What the Promised Messiah has said *speaking in full rage* is a beautiful sentence and an eloquent idiom. Often a man speaks in rage but keeps him harnessed with *sabr* and tries to remain civilized. But he who speaks in full rage, nothing comes out of his mouth except fury, filth and grime.

The Promised Messiah says, "He who does not speak in full rage, his speech is not his talk, it is Al-

lah Who makes him speak. Therefore, Jama'at should remain patient and should not be harsh in replying to the harshness of the opponents. We should not vituperate in reply to abusive language. It is not mandatory for our opponent to speak in civilized manner.

Here The Promised Messiah wants to impress that how can our opponent respect us. You are looking at it with the angle of your own *eeman*, therefore, you feel afflicted.

"But enemy is after all an enemy who is taking me particularly an impostor. He is free to treat us as he likes. Such instances are numerous in the life of the Holy Prophet (peace be upon him). There is nothing like *sabr* but it is surely very difficult to act on it. But he who acts on it, Allah favours him. The soil of Delhi is very tough. But all are not the same. There are many who are hidden, when time will come, they will understand. Arabia itself was a tough land, but it also became soft.

Delhi is not so tough. I do not like that members of our Jama'at attack any one or do something degrading. Allah commands to remain forbearing and one should act accordingly. I understand the meaning of divine revelations are also the same that we should remain forbearing. We have no such elixir that may be put immediately on someone's hand."

Therefore, this is a special advice which our Jama'at must take to heart and digest it. The wisdom in the instruction to read the books of the Promised Messiah repeatedly is that his writings are very deep. Every word is written under divine guidance. Until and unless one does not study them very deeply, he can not understand its meaning rightly and can not fully benefit from these advice.

Explanation Of Some Points

Now, I would like to explain some points mentioned in this advice which I understand are very important.

This is the era of *tabligh* and this Jalsa especially was the illustration of wonderful achievements of our global *tabligh* efforts. We have to make preparations for our next *Jalsa* right from this moment. In this situation Promised Messiah has advised that there will be opposition, and roguery, but you have to exhibit patience. You are not to employ bitter language and should go on offering good advice with love and patience. This is the counsel with which the whole Quran is replete and has repeatedly stressed over it.

The Promised Messiah says, "There is nothing like *sabr*, but it is very difficult". Therefore, the topic of supplication and worship joins it. The Holy Quran says, "Seek help with patience and prayer". If you want to seek help from Allah, then show patience

and as a result of your *sabr*, the help of Allah will surge in your favour and will come for you with force. As *sabr* is something difficult, worship is tagged with it.

This has several aspects. But in this connection, these two things must be kept in view. First of all, *sabr* is of no value if one is not a worshipping person. It bears no fruit. The *sabr* of an afflicted person is accepted but rarely and not as a general rule that it will surely bear fruit. But the *sabr* of a *namazi* (worshipper) will surely bring good results because it is said, "seek help with *sabr* and *salat*". Secondly it means that if you will stick to *salat*, then you will be given strength to practise *sabr*. People who are not *namazis* (worshippers), do not get the strength to practise *sabr*. This is because to remain steadfast on *namaz* in itself is enormous *sabr*.

The Holy Quran has linked *namaz* with *sabr*. It is said to advise about *namaz* and then be steadfast on it with *sabr*. *Namaz* has very strong connection with *sabr*. As a matter of fact only he observes *namaz* who practises *sabr*. Therefore, both these subjects have unbreakable link with each other. People who are *saabis* do observe *namaz*. This means that they observe *namaz*, offer it in all conditions. They observe *namaz* in trials and tribulations. They get up to say prayers even if they are in deep sleep. They say prayers even if they are stone tired. They say in their offices and

outside offices, in their homes and if *namaz* times comes while they are in streets, they will find place even there and start praying. This is the *sabr* that concerns *namaz*. When such people exhibit *sabr* in afflictions then they pay more attention towards *namaz*.

The Promised Messiah says that when we receive some painful news, the first thing we do is to perform *wuzu*, go to our room, close the door and cry before our Lord. Thus the Holy Quran says, "seek help with patience and *salat*". Therefore, both of them are essential and you will have to observe both of them. If your enemy plans mischief against you, he will try to harm you. If you are to succeed, you will have to pay its price which is quite essential. If *sabr* is essential for success, then persecution from your enemy is also essential for your success.

Thanks Giving And *Sabr*

As a result of your successes, you get a chance to offer thanks also to the Almighty and exhibit *sabr*. You get a chance to show *sabr* because your enemy feels disturbed and tries to persecute you. Therefore, thanks giving and *sabr* both are great blessings. This has been amply defined by the Holy Prophet. If you offer thanks, you win and if you show *sabr* again this is a great blessing. Therefore, *mu'min* succeeds on every side. He is never in the dark when his speed of progress slows down. He is progressing during days as well as nights.

Therefore, spend the rest of your time in offering thanks. Be prepared that if the enemy tries to persecute you, you will be positively exhibiting *sabr* and facing the enemy with prayers and patience, the two weapons that have never failed.

The Promised Messiah has proffered an example by saying that "*Nothing is like sabr. But to practise sabr is very difficult. Allah helps him who observes sabr. The soil of Delhi is very tough*". What is the connection in these sentences. The connection is that without *sabr* one can not succeed. The soil you abandon, thinking that it is very tough, some times by the grace of God it grows into green fields and proves fertile. He started his talk about Delhi and took the topic to Arabia. Mentioning that Arabia was also crooked but later it also became straight, and Delhi is not so tough.

Therefore, remember you have to conquer towns like Delhi all over the world. There was Khaiber also that was conquered. The soil of Arabia was extremely tough which in the end was totally conquered. These soils were conquered with the *sabr* of *mumin*. If man does not have *sabr* during his tabligh campaign, he is deprived of many conquests and successes.

Again he says, "I do not like that members of our *Jama'at* attack some one". What does he mean by *attack* here. When some one is doing tabligh, he should exhibit *sabr*. Why mention *attack*? In fact,

some times, enemy persecutes so much that one gets out of control. Despite being weak, he ignores the consequences and launches the attack. Some times, a man is persecuted so much, he loses *sabr*, he does not think that as a result of it, he will be killed or his kith and kin will be harmed. So, in hot temper or being desperate of his own afflictions he attacks.

The thinking of the Promised Messiah clearly shows that he is looking at lot of persecution in its background. He knows that Delhi will be conquered like the conquest of Arabia. But what grounds shall we have to traverse? What trials and tribulations shall we have to bear? They all show that we shall have to undergo lot of persecution. We shall have to listen to tremendous amount of vituperations. But he advised that we are not to attack or act something iniquitous because He does not like it. It is because Allah commands to act with forbearance and we should act accordingly.

Difference Between Forbearance And *Sabr*

What is the difference between forbearance and *sabr*? *Sabr* is something that is exhibited at the time of calamity or some grief or controlling one's rage. In all these conditions, the state of *sabr* goes on changing. But forbearance is some thing else. This is the name of courage as a result of which the enemy is inflicting afflictions. But one looks at it with so much courage and deems it so trivial

that he feels no pain. He listens to all this with composure. It is like the bullets when they strike the hard rock, fall level on the ground and least harm the rock.

Therefore, forbearance is great quality of a mumin which makes him carefree of all kinds of attacks. Therefore, it is said that we should exhibit forbearance. Some times, a small child kicks his mother and father and cries. But the parents hold him, smile at him and keep him at a distance from them so that his kicks may not hit them. But they do not become angry. They do not feel any pain. This is called forbearance. There is also a hidden relation in forbearance. One does not show forbearance to someone hateful as compared to him with whom he has some relation.

You have started a campaign for the welfare of mankind. In its response, they are persecuting you. So look at it with a view that they are ignorant and do not know what they are doing. You pass by them with dignity. As a result of forbearance, the persecutor will himself feel afflicted which is natural. This contains your answer and your revenge too. After this, your *sabr* becomes easy.

Some times some people want to torture by calling names. But he shows no signs of anger. The persecutor thinks that he is mad at heart but does not show off. This infuriates him all the more. He continues to call names. If the victim moves on with forbearance,

the result will be that the persecutor is severely affected. He has suffered much more than him who has been called names. Therefore, forbearance is a sort of great defence. Some times a bullet that hits a rock comes back and proves dangerous for him who has fired it.

Show forbearance and this will be your revenge too. There is no excitement in forbearance. That is why I have given the example of a stone wall. The wall does not retaliate and attack like the animal who retaliate and attack. It keeps standing with dignity. The bullet strikes it and then shoot back towards the shooter. So generally we see such subjects in relation to human beings. Therefore, an attacker always suffer more pain.

The Promised Messiah has provided us with a very efficacious method. He says, "Allah commands for forbearance and we should act on it. In our revelations too, I interpret the same to show forbearance." Therefore, apart from the subject of *sabr* another subject has been taken up i.e. about the divine revelations which he is explaining. There will come occasions of *sabr* but the best defence is forbearance. Therefore, Jama'at must exhibit this trait of character.

He goes on to say, "We do not have the sherbet that we put it on some one's hand immediately". What is the relation between *put it on some one's hand* and *immediately*. Sherbet is always drunk. But

in a hurry, the thirsty man extends his hand. So much is the haste that there is no time to bring the glass, therefore, hand is extended. This is wonderful idiomatic scholarly expression of The Promised Messiah. The subject is about hurry and he did not say that we *put sherbet in his mouth*, rather he said *put sherbet on his hand*. The thirsty man has also extended his hand in haste. We have no such method that we should give him sherbet of *sabr* immediately. *Sabr* comes gradually and with hard work and we shall have to do *tarbiyyat* and teach manners.

Man can best do his own *tarbiyyat* provided he continues to pray. But if he does not pray, nothing will be done. The Promised Messiah further says, "Be patient, as it is the time of patience. He who exhibits *sabr*, Allah flourishes him. The example of revenge is like wine. When one starts drinking a little, it goes on increasing till a time comes when it can not be abandoned and then the wine bibber crosses the limits. Thus while taking revenge, one becomes cruel. If a man who is not cruel by nature and has a balanced mind, allows himself to revenge again and again, the fire of revenge keeps demanding more and more. It has the quality of hell as it is said in the Holy Quran about it when it says, *Is there more* which is initiated automatically with the fire of revenge.

So, it is said that when you will go on increasing in revenge, time

will come when you will cross the limits of continence and will be committing much more cruelty than you have been wronged. By doing so, you will harm yourself and ultimately displease Allah.

Thus it is better to practise *sabr* than displeasing Allah by taking revenge. One should avoid taking revenge as far as possible.

Advice Of The Promised Messiah

Now listen to the advice of the Promised Messiah he has given under the heading "Address to the Jama'at". He says, "There are similar afflictions for our Jama'at also as were faced by the Muslims in the time of the Holy Prophet (peace be upon him). The premier and initial adversity is that when some one joins our Jama'at, he is immediately segregated from his friends, family and tribe".

Here *sabr* has another meaning. The moment some one joins the Jama'at, the trials of his *sabr* begin. Now-a-days, I receive letters and news in large numbers which tell that the moment someone becomes an Ahmadi, gets into a number of afflictions. His parents become his enemies. The new convert is deprived of his right to ancestral properties. Some times, his parents appoint scoundrels that if he ever tries to see his parents, he should be cut to pieces. There are so much afflictions in the way of accepting truth that they can not be faced without *sabr*. It is impossible that one

comes out alive from these disasters without *sabr*. Huzur says:

"The premier and initial adversity is that when some one joins our Jama'at, he is immediately segregated from his friends, family and tribe. They do not want even to address him with *Assalamo Alaikum*. If he dies, they would not say his *janaaza* prayer. He encounters many such problems. I know that there are some who are of weak disposition and get distraught in such difficulties. But remember that coming of these trials are indispensable. You are not bigger than prophets and messengers. They also had to face such problems. These trials come so that they become strong in belief in Almighty God and get a chance to make a pious change. Therefore, keep on praying. This is essential that you follow in the footsteps of prophets and messengers and adopt the ways of *sabr*."

The trials and tribulations that came to prophets did not come as a punishment or to exterminate them. They came to reinforce them more than before. They faced them with *sabr*. That is why the Promised Messiah says to follow the prophets and messengers and adopt the ways of *sabr*. This will least harm you. What loss did the former prophets suffer by practising *sabr*. They always went on flourishing and prospering and their enemies were ultimately ex-

terminated. Therefore, the same weapon which was successful in the past will be effective today. He goes on to say:

The friend who renounces you due to embracing the truth is not a true friend. Rather he should have been supporting you. It is mandatory for you not to start any fight with friends who forsake you merely because you have joined a heavenly Jama'at. You should pray for them in private that Allah grants them knowledge and insight.

Here the word *private* has been tagged with *prayer*. Some times one prays for the other to tell him that he is praying for him. This contains a bit of arrogance. It tells him that you are filthy and I am clean. By employing *private*, the Promised Messiah especially diverted our attention to pray for your enemy who wants to harm you and to persecute you and is out of your sight. Praying is a mark of your truth and it will be a sign for the acceptance of your prayer. Allah accepts the prayers for the persecutor who does not even know what is happening.

The Promised Messiah says to pray for them in *private* that Allah grant them knowledge and insight which He has granted you with His grace and mercy. You demonstrate with your pious model and good character that you have chosen a noble course.

Now, you will see that this is also a very good advice. If they say that you have become wicked, then by being wicked, how did you get a noble course. Therefore, get ahead in virtues and show a pure model that the enemy may see himself and understand that whatever way you have adopted, is a good path. You are becoming a better person. Often this becomes an effective method of taiblah among the relatives.

When the persecutors inflict tortures and experience no retaliation in reply, rather they see that the son who came to rescue in time of need was the same who was cut off because of accepting Ahmadiyyat, who has become more virtuous, is regular in his prayers, helps the poor, and sympathises the mankind, are very much moved by his good qualities. The example of such a person is more powerful and effective than verbal preaching. Then the Promised Messiah continue:

Now see, that I am commanded that I should repeatedly guide you to the right path.

The Promised Messiah is surely a *mamoor*, but is especially commanded to say that "I should repeatedly guide you to the right path". This relation of *mamooriyyat* with *repeatedly* is the same topic which has been mentioned in the Holy Quran regarding the Holy prophet (peace be upon him). The Holy Quran says, *So, go on reminding, surely, reminding*

is profitable; and in another verse it says, *Admonish, therefore, for thou art but an admonisher* and if we join both the verses it shows clearly that to go on reminding so much that the person becomes *Muzakkir* is the station on which the Holy Prophet Mohammad (peace be upon him) has been appointed.

Thus the sayings of the Promised Messiah also point out towards the Holy Quran and branch from the same Holy Book. He says,

"I have been commanded to instruct you repeatedly to keep out of the places of disruption and bellicosity. Observe *sabr* even if someone calls you names. Retaliate evil by doing good, and if some one is bent upon causing disruption, sneak away from the place. Be polite to others.

What "Sneaking" Means

The word *sneak* has been rightly used here. This is not to sneak from some physical injury, rather it is from provocation. This is the subject being discussed here. He says when the enemy is employing foul language and hurls filthy abuses and you feel that you may not tolerate any more and retaliate likewise, then better move away from the place quietly.

Sneaking means to move away quietly. It is not running away fast. There is feeling of fear in fast running away. Sneak means to go

away quietly and slowly and not by running fast. This is shamelessness and cowardice. Mu'min is never shameless and coward. The Promised Messiah goes on to say:

Often it happens that someone violently opposes and adopts methods which may cause trouble and those who are present are provoked. But when he listens to a soft reply, and his calling names is not retaliated with hurling abuses, he feels ashamed. I, truly say to you, never to forsake *sabr*. It is a weapon that is more efficacious than heavy guns.

Sometimes, a man is delivered from such a violent person due to *sabr*, where big guns are ineffective. *Sabr* saved him from a brutal enemy. Therefore, the Promised Messiah is not exaggerating anything. He is speaking of a truth when he says, "Sabr is a weapon which is more efficacious than guns. It is *sabr* that conquers hearts". One extra thing that is said in the sentence "It is *sabr* that conquers hearts" is that guns do not conquer hearts. They kill bodies and ruin one's honour and respect, but never win hearts.

Further, the Promised Messiah says, "Surely remember that it pains me a lot when I hear that being a member of my Jama'at has been falling out with somebody". See! in what a loving way he says that if someone is member of his Jama'at and tries to fight

with others on petty matters pains him. He does not like it at all and Allah also does not like it of a Jama'at who will be a model for the world.

Here he did not say, "the Jama'at that has been created to become a model". He says that "the Jama'at who will be a model". And there is no doubt that the Promised Messiah knew that despite individual and momentary weaknesses, surely this is the Jama'at that will be a model for the world. The sentence "will be a model" is a solid proof of the truth of the Promised Messiah. Otherwise, one who is talking to himself will not say, "will be a model", rather he will say, "Allah does not like that a Jama'at that has been established to become a model, should retreat and abandon *sabr*".

The Promised Messiah was fully confident of what he said. He looked far ahead. He said, there is no question that this Jama'at will not be a model of *sabr*. He received momentary or individual sad news, but is fully confident that this Jama'at will emerge as a model of *sabr*. Then he says that "It should adopt the way of *taqwa*". To waver from the way of *sabr* is wavering from the way of *taqwa*. "I would like to tell you that Allah approves that being a member of this Jama'at, if a man does not adopt the ways of *sabr* and tolerance, he should remember that he has not entered the fold of this Jama'at."

An impatient man has no link with this Jama'at. "At the most, the cause of incitement is that filthy abuses are hurled at me". The Promised Messiah has mentioned a lovely expectation that is based on knowledge and that is that brothers are incited due to their own reasons, but "at the most", the final trial they face is when dirty abuses are hurled at the Promised Messiah which is unbearable for an Ahmadi. The words, "at the most" have drawn a wonderful picture of the Jama'at. It means that he has seen his Jama'at so far that they will be incited and knows what will happen to the brothers and asks them to leave it to God. They can not decide it. He wants them not to be impatient for his sake and not to step where they are not permitted to come in. Even after dirty abuses to him, he advises the brothers to keep cool.

They do not know what a large number of filthy abuses he listens from his enemies whereas brothers get out of control by listening to a few vituperations. Often he receives letters full of foul talk. Open post cards are sent to him full of dirty abuses. "Bearing" letters are received with filthy abuses for which he has to pay also. Brothers do not get so much pain which he gets. The vituperations are so filthy that he fully knows that no prophet had received so filthy abuses. If you read the history, you will not find any reference to prove that more dirt has been hurled at any prophet than the Promised Messiah.

The Promised Messiah says, "Such dirty abuses are hurled at me that I fully know that no prophet was addressed with such filthy vituperations. I believe that even Abu Jahl did not have the potential to utter such dirty abuses".

What a wonderful expression! He said that Abu Jahl went to the extreme according to his potential, but he did not have that filthy potential which we are experiencing today. The people with the potential we are witnessing today did not exist in those days. This has gone to the extreme. If Huzur had said that Abu Jahl did not utter abuses, it would have been his good behaviour. That is why, I tell you to listen and read Huzur's literature very carefully and attentively. If you do not follow by reading once, read it again. Every word is like a gem set very carefully and rightly in its place. You can not move it at any other place.

This was the comparison with Abu Jahl. He could have said that *Abu Jahl did not utter such filthy abuses* and it would have proved that he was more forbearing person and gentle. But he said that *he did not have that potential*. So far as potential of wickedness is concerned, he left no stone unturned. But the potential of filthy abuses is some thing else and these people are made of the same dirty material. The Promised Messiah says that I listen to them, and remain patient. Therefore, it is your duty also to remain patient. You

remain patient about myself, you also exhibit the same sentiments of patience.

Today someone was telling me that after this global Jalsa, Maulvis are issuing statements and he sensed signs of exhaustion in them. This is something lovely and the Promised Messiah is also saying and prophesying the same. Their vituperations, reviling and evil designs can not exhaust him.

We are the followers whose nature is failure proof. Nothing can tire him. Therefore, you walk in his footsteps and do not be exhausted by any trial and tribulation or persecution. Do not abandon patience. The Promised Messiah says:

Had I not been from God Almighty, I would have been intimidated by their reviling. But I positively know that it is Allah Who has sent me. So, why should I pay heed to their small talk. This is never going to be. Think yourself, whom did these vituperations harm? It was they or me? Their numbers have decreased and mine have increased.

It seems that the above writing of the Promised Messiah and the successes in this Jalsa have a direct link and these words have been written just for its sake. Now, our enemy has raised hue and cry and have again started hurling abuses. In the face of it, there is a counsel for us. We are also looking at the

Promised Messiah saw a hundred years ago. He told us that his Jama'at has prospered and will go on prospering. His enemies are to diminish and will go on lessening.

Again, he says, "If these vituperations can cause any obstruction, then how did this Jama'at of two hundred thousand people came into being?" This is the writing of a hundred years back and is pointing towards the number of the whole Jama'at and says as to how this Jama'at of two hundred thousand people came into being.

This is the same *sabr* and prayers of the Promised Messiah that now Jama'at has increased by eight hundred thousand in one year. If God wills the same *sabr* and *ta-wakkal*, can tomorrow double this figure. Therefore, offer thanks during the coming year and stick to *sabr* also. Do not worry about these vituperations. They neither did any harm in the past nor will they be able to harm in future. We will see that the enemy will go on exhausting day after day and will face defeats. Time will come when their faces will become dark with the blackness of failures and despair. That will be the day when the faces of *mu'mineen* will shine with divine favours and will go on shining day after day.

May Allah bless us with all of them.

(Translated: Baarakzai)